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1755
William Eington

Vet. A 4 f. 1748

A
Pious Association
OF THE
DEVOUT SERVANTS

OF
Jesus Christ Crucify'd,

A N D

Of His Condoling Mother the Blessed Virgin MARY; for the obtaining a happy Death.

Moriatur anima mea morte iustorum. Nu. 23. 10.

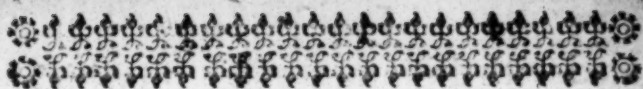
O that my Soul may die the Death of the Just.

William Crington

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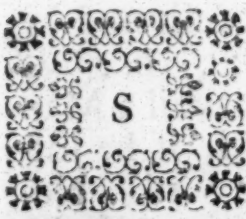
PIOUS ASSOCIATION

Of the DEVOUT SERVANTS

OF

Jesus Christ Crucify'd, &c.

The Importance, End and Establishment of this Congregation.

 Since Death is the Entrance into an Eternity either of Happiness or Misery, all Christians are indispensably obliged to prepare themselves to die well. The most Important business of the World is nothing if compared

pared with this grand affair, on which depends all that is truly Great and Good.

If a Man had conquer'd Provinces and Nations, and led captive Kings in triumph; if he had heaped up mountains of Gold and Silver; if he had wallow'd all his life in Pleasures, what would this avail him at the hour of Death, when his Soul stript of all exterior pomp, of all its Riches and Pleasures, is brought to Judgment, there to receive Sentence of Life or Death Eternal. At that dreadful hour the Eyes of our Soul (which Folly and Inconsideration had shut) will be opened to see in a clear light, that great Truth delivered by our Blessed Saviour *Mat. 16. Quid prodest, &c.* What will it avail a Man to gain the whole World, if he suffer the eternal loss of his Soul. Nothing, but a Consideration of the Merits of Christ, and a remembrance of the Hours spent in the Service of
God

God and Preparation for a happy Death, can at that time afford any comfort: These thoughts indeed will quicken our dying Spirits with lively hopes of God's Mercy, whilst careless Souls, who have neglected these Sovereign means to obtain that happiness, will began their misery even in this Life, and with *Antiochus* be overwhelm'd with a Sea of Tribulation and Grief, or with *Dives* be buried in Hell before they find leisure to think whether they are going.

The desire of preventing these Mischiefs, gave occasion to institute this Congregation, which aims at nothing else, but to put in Execution the means whereby we may avoid these dangers, and gain by a happy Death the Haven of Eternal Bliss.

Tho' the pious design of preparing for Death has been the constant endeavour of every vertuous Soul in all Ages; yet the practice we now

ſpeak of, owes its beginning to *F. Vincentius Caraffa* General of the Society of Jeſus, who firſt brought it into the form of a Confraternity or Congregation at *Rome*, from whence it is ſpread into moſt Kingdoms in *Europe* to the great Comfort and Advantage of the Faithful. And

Because ſome Privileges annex'd to this Congregation, as it is inſtituted in Catholick Countries, require the Performance of ſeveral Duties, which cannot conveniently be complied with in our Circumſtances in *England*; Application was made to his Holineſs on this Account, who has been pleaſed to grant, that the Indulgences may be obtain'd in any private Chappel under the direction of the F. F. of the Society of Jeſus by the Performance of ſeveral Pious Works which ſhall afterwards be ſpecified, and which may eaſily be complied with in the Circumſtances in which we live.

Thoſe

Those who are desirous to be farther inform'd of the nature of this pious Practice, will find here in short the Advantages which are to be reaped from it, and the directions they are to follow, if they desire to partake of them.

The Advantages of the Congregations.

The first is drawn from the nature of Pious Associations, which are so many Assemblies of God's faithful Servants gathered together in the name of Christ: Raise therefore your minds to a firm and lively Confidence that Christ *will be in the midst of you*, to dispence his heavenly Treasures according to the preparation you bring to receive them: For his Presence being a token of his love, you need not doubt but he will give ear to your pious Petitions; he will behold your Spiritual wants with an eye of Pity, and enrich you with Grace

to carry you through all the dangers of this present Life.

A second advantage may be illustrated from the Comparison of devout Assemblies with natural Bodies, wherein the Members receive a mutual Assistance from each other ; the Eyes guide, the Feet support the whole Body ; each Part labours not for it self alone, but to supply the respective Necessities of the other Parts: So in this Mystical Body, each one's good Works will be available, and by a participation of Merits prove Advantageous to all. For if God in his Justice for the private Faults of *Achan* punish'd his Elect People, by permitting their Armies to be routed but his and their Enemies, we may piously Hope (since God is pleased to glory in his Mercy above all his other divine Attributes) that for the faithful Servants of some Particulars, he will bestow favours upon others, who have united themselves

themselves, in this pious Association, to the Adorers of his sacred Passion.

A third Advantage arises from the Prayers of the Congregation which are offer'd up for all the Associates in general: We may truly say, that by the Communication of good Works mention'd before, and by this particular Application of Prayers for those of the Congregation, there are as many Solicitors for our good, and as many Intercessors to obtain it, as there are Persons enroll'd in the Congregation; and the Graces and Favours God will bestow on each one upon this account, will be like the precious Ointment pour'd upon *Aaron's* head, which descends to the very hemm of his Garment, to refresh the whole Body with the fragrant Odour of Vertue and Sanctity.

This participation of Prayers will be most advantageous and comfortable

ble in our Agony, on which depends our eternal welfare : For we may assure our selves when that Hour comes, that there will be several Associates actually pleading our Cause at the Throne of Mercy : Neither will their charitable Assistance end with our lives ; because we shall leave behind us an Assembly, which will daily pray for the Repose of our Souls, and Solicite Christ to hasten our Entrance into Eternal Bliss (as long as we are retarded) which is the final End of this Congregation.

The Fourth advantage proceeds from the Treasures of the Church, that faithful Depository of Christ's Merits, which it has pleased his Holyness to open in your favour, by granting a Plenary Indulgence to each one, upon the Day of his Admission ; another Plenary Indulgence every Month, which is applicable to the Souls in Purgatory ; and another
Plenary

Plenary one at the Hour of Death, to those who being disposed by a true Repentance, shall at least in their Heart, if they cannot with their Mouth, call upon the holy Name of *Jesus*.

There are besides other Indulgences annex'd to the Performance of several good Works, which will in due time be explicated by those who direct the Congregations.

Rules and Directions for those of the Congregation.

The Grant of Indulgences made by his Holyness to those of the Congregation only implies in general Terms that many pious Works are to be perform'd in the Congregation, but specifies none in particular; yet it has been thought fit to prescribe some particular Practices to all.

At their Admission, being first instructed in what belongs to the Nature

ture of this Association, they are to give in their names to him who directs the Congregation, and to receive the Blessed Sacrament : Every one is advised at this time to prepare himself for Confession and Communion in the same manner as he would desire to be prepared at the Hour of Death ; It's thought convenient by many to make a general Confession for this end ; every one would do well in this to consult his Confessor, and follow his directions : At this time they must either read the prayers of Admission, put down afterwards, or at least offer themselves in affection to Christ crucify'd, with a Resolution of Complying with the Duties of the Congregation.

They are to say daily thrice *Our Father* and thrice *Hail Mary* in Memory of the three Hours our Blessed Redeemer hung on the Cross, for the Obtaining a happy Death for themselves and the Rest of the Congregation

tion: They are also to say daily *Domine in manus tuas commendo Spiritum meum et Spiritum omnium agonizantium. Maria, Mater gratiae, Mater Misericordiae, tu nos ab hoste protege et mortis horâ suscipe.* Lord, into your hands I commend my Spirit, and I recommend all agonizeing Souls. *Mary* Mother of Grace, Mother of Mercy, defend us from the Enemy, and receive us at the Hour of Death.

They are to frequent the Sacraments every Month; and they must endeavour to be present at the public Devotions when they are perform'd in the Congregation; Those who are lawfully hindred from Assisting at them, must say the Prayers privately, or their Beads in place of them, if they cannot read.

For the Gaining the Indulgence in these Communions, they must offer up some Prayers, for the Exaltation of the Catholick Church, for the Extirpation of Heresies, and Union

B

among

among Christian Princes. They are also on those Days to say in the Chapel five times *Our Father* and five times *Hail Mary* in honour of the five Wounds, for those of the Congregation who are in tribulation, sick, dying or dead.

These Rules do not oblige under any Sin, but those who are careless in the Practice of these or the like good Works, are not (whilst they thus neglect their Duty) partakers in that special Manner as has been said, of the Prayers of the Congregation.

Besides these Practices which are prescrib'd by way of Rules, those who desire to partake more compleatly of the Fruit, which is expected from this Association, must strive as often as is possible, to be present at Mass, and at the Devotions perform'd in the Congregation; they must endeavour by their good Example to encourage the Practice of good Works, by harbouring the Poor;
by

by composing Differences and Quarrels ; by praying for the Dead, of the Congregation ; by instructing the Ignorant ; by bringing into the Way of Salvation those that are gone astray ; by giving Alms, and practicing the other works of Charity : His Holiness to promote and reward these deeds of Piety has granted several particular Indulgences, as may be seen more amply in the Bull it self.

It is often thought proper in this place to mention some other things, which may serve by way of Direction, to help them towards the obtaining a happy Death, the end of this Congregation.

Directions for the more securely obtaining a happy Death, the end of this Association.

You ought to take this Truth as an undoubted Maxim of Christianity, that the securest way to dye happily, is to live Vertuously : A good

Life grounds a filial Confidence in God, that after many years of love and faithful Servant, he will not abandon you in your greatest Extremity : Whereas, to live wickedly in expectation of Pardon at the Hour of Death, when you can offend him no longer, is Presumption, which will rather arm his Justice with Vengeance against you, then incline his Mercy to relieve you.

Your chief Care must therefore be, to keep your Conscience clean from all stains not only of Mortal, but even of Venial Sins committed with deliberation. This purity of mind is the Nuptial Garment, which will procure your admittance to the Marriage Feast of the Lamb : The *clean of Heart* have this blessing entailed upon them, that *they shall see God*, which is the Mark all our endeavours are levell'd at.

To attain this happiness with more Security, avoid not only Sin
but

but the Occasions of Sinning ; Sin is the only thing can deprive you of Blifs.

If through human frailty you fall into Sin, repent without delay ; repent from the Bottom of your Heart, least Death creeping suddenly upon you, should not afford you time of Repentance.

But because it's not enough for a Christian to *decline from Evil*, unless he also *do Good* ; we must adorn the white Robe of Purity with the Flowers and Fruits of good Works. In order to our end, none seem more proper than the constant Practice of Works of Mercy Spiritual and Corporal, the Mortification of our Senses and Passions by Fasting and other Austerities, which are efficacious Means to preserve God's Mercy at the Hour of Death.

Make frequent, but due use of the Sacraments ; of Confession, as a main Antidote against Sin, and of holy Communion as the best Cordial to

strengthen you and prevent relapses.

Make your Confessions with that diligence you would do, if every one were to be your last, and as if by some signs of sudden Death you were summon'd before God's Tribunal. Receive the Blessed Sacrament as if it were your Viaticum, to strengthen you in the long Journey of Eternity, which you may begin sooner than you Imagine.

Happy is the Man who regulates all his Actions upon this Principle ! What Art could the Devil use to draw you to Sin, if you thought you should be call'd the next moment to Account ? What practice of Vertue would seem hard, if you were perswaded your great Master would come whilst you are imployed in it : Surely you would not let your selves be lull'd a Sleep in Sin, but would be vigilant in the Performance of your Duty.

If Almighty God by a dangerous Sickness warn you of the Approach of Death, manage with great Devotion the short remainder of your Life, reflecting with *St. Paul*, that this is an acceptable time, and the Day of Salvation, in which our loving Master dispenses most liberally the Treasures of his Mercies. Settle all your Temporal Affairs in due Time, according to the Rules of Justice, Equity and Charity; but consider now, that the Time of Health is more proper for that Business, than that of Sickness, which your Soul challenges wholly to her self to repair the Faults committed before in her concerns.

The most necessary Virtues for that time, are *Repentance* of your Sins; *Resignation* to the Will of God; a voluntary *Renunciation* of all Temporal Enjoyments; *Faith* in God your Rewarder, *Hope* in God your Redeemer, and *Love of God*, because
he

he is your God, your only Good and your All.

The Use of the Sacraments is then most Necessary ; of Confession to purify you ; Communion to strengthen you ; and Extream Unction to wash away the Remainder of your Sins, and fortify you against all the Assaults of your Enemies, which they will then renew with extraordinary Fury.

Let not the Fear of Death deter you from receiving in due Time the aforesaid Sacrament of Extream Unction, it being ordained as well for the Good of your Body as the help of your Soul. Delays in receiving this Sacrament have occasioned the untimely Death of many.

Of the particular Devotions proper for the Associates.

It is from the Passion and Death of Christ, that we must draw force and strength in our Agony, hence
it

it is that this Congregation is erected under the Title of Jesus Christ Crucified ; and there are no Devotions more proper to our Design, than those which are perform'd in honour of our Saviour's bitter Death and Passion : By these we accompany Christ, as it were, in his Sacred Sufferings, pray with him in the Garden, suffer with him on the Cross, partake of his Grief, Infamy, sharp Torments and Agony : And doubtless those who have been devoutly mindful of Christ's Passion in their Life Time, have just cause to hope for all Happiness at the Hour of Death ; for how can he who is Love it self, forget those when they are Dying, who so often took Pity on him in his Agony of Death ? Whose chief Entertainment was to lodge their Hearts in his Wounds ; to bath them with their Tears ? Will he leave them desolate in their last Agonies who so often comforted him ? No, our merciful

merciful Jesus will return Love for Love, Comfort for Comfort ; happy Souls who in leaving this World, receive from Jesus the Kiss of Eternal Peace !

Our Blessed Saviour in his Agony, was pleas'd in the Person of St. *John* to bequeath the Blessed Virgin to every pious Christian as a loving Mother, to assist them all re-encounters, but more particularly at the Hour of Death ; hence in the Title of the Congregation, to *Jesus Crucify'd* we add the *dolorous Mother*, to put the Associates in mind they are to have recourse to her in their most pressing occasions, and are to endeavour to deserve her Patronage by frequent Prayers and Meditations on her sacred Dolours, and of that Sword of Grief which pierced her Heart at the Foot of the Cross : Seeing she is the Refuge of Sinners, have we not reason to believe she will be in a particular Manner, the Comfort of those

those in their greatest distress at Death, who have been her pious partners in her sufferings and Martyrdom.

The Associates are also advised to pray frequently to St. *Joseph*, that they may deserve to partake of his happiness by Expiring in the Arms of *Jesus* and *Mary*: To reverence with particular Devotion their Angel Guardian, to whose special Care God has committed them in all the Encounters of Life and Death.

That they may better comply with these Duties, they shall find here a short Collection of Prayers; some may be made use of daily; others at spare Hours, sometimes in the Week or Month, according to every ones Devotion and Convenience.

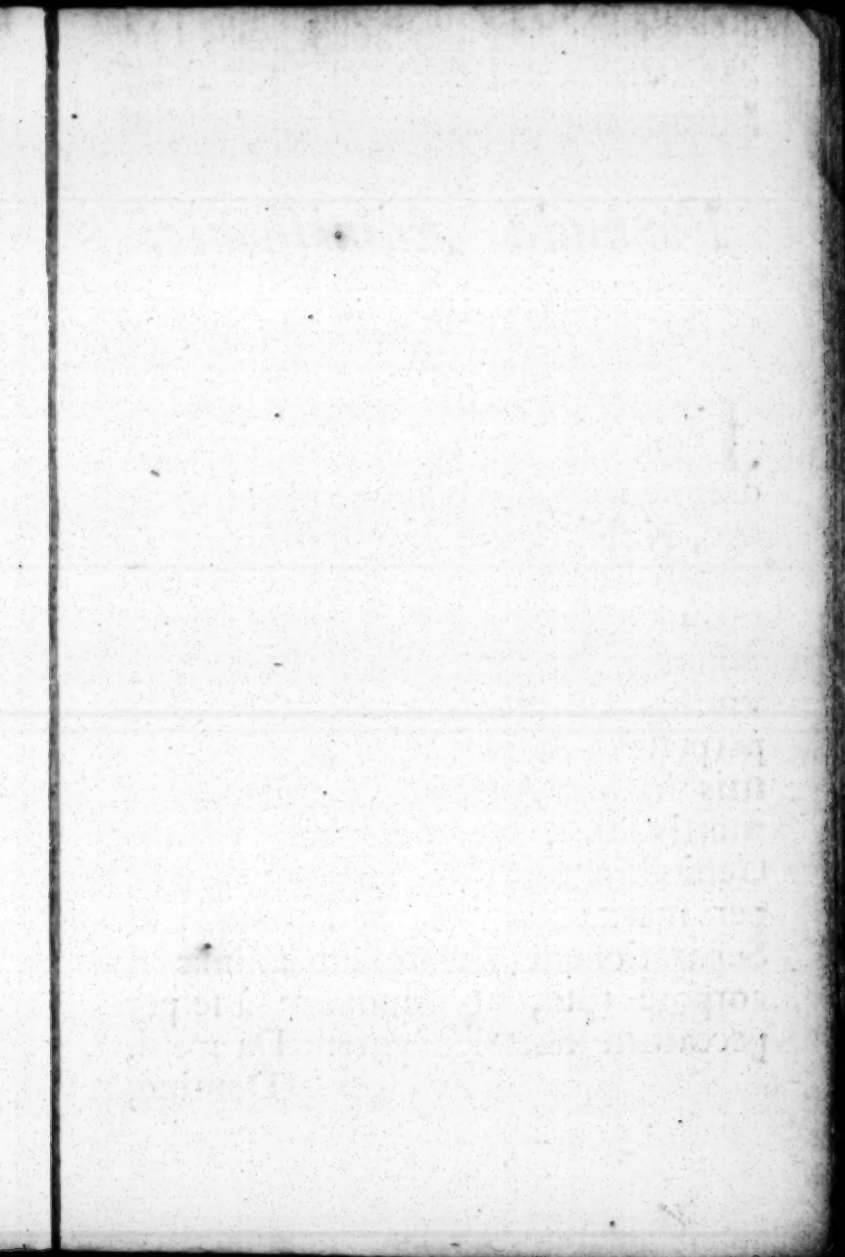
It has been judged proper to set down all the Prayers in Latin and English.

Among them you will find a form of Prayer to be made in the Publick Meetings

Meetings once a Month : Many out of Devotion, recite the same every *Friday* : That Day being particularly Dedicated to the Passion of Christ, the Associates should not let it pass without performing something in Honour of the Passion.



FORMULA





Formula Admissionis.

Oratio ad Christum Dominum.

JESU! Deus! Salvator mundi!
Qui te in ara Crucis pro Redemptione generis Humani obtulisti; ego, N. N. licet indignissimus, fretus tamen bonitate tuâ infinitâ, & impulsus desiderio serviendi tibi & honorandi Sanctissimam Passionem & vivificam mortem tuam; Offero me perpetuò; & mancipio me obsequijs tuis in hac Associatione acerbissimæ mortis tuæ, et dolorosæ Virginis Genitricis tuæ; & Suppliciter peto per merita amarissimæ Passionis, & Separationem dolorosam animæ à corpore tuto, ut nunquam à te per peccatum mortale separer: Da mihi,
Domine,



The Admission Prayer.

To Jesus Christ,

JESUS, my God, and my Saviour!
Sacrificed on the Altar of the
Cross for the Redemption of Man-
kind: I N. N. tho' most unworthy,
yet confiding in thy infinite Mercy,
and mov'd by an earnest desire,
and tender Devotion towards thy
adorable Sufferings, and Life giving
Death; do Dedicate my self as a
perpetual offering to thy Divine
Majesty, in the Pious Association of
thy painful Agony, and thy Blessed
Mother grieving under the Cross. I
most humbly beseech thee by thy
bitter Passion, and the Dolorious Se-
paration of thy Divine Soul from
thy Sacred Body, that I may never
depart

Domine, & omnibus in hac Associatione congregatis plenam Remissionem peccatorum omnium; & concede, ut in fine vitæ, Sacramentis Ecclesiæ rite susceptis, tecum & per te de Dæmone & morte triumphemus. *Amen.*

Ad Beatam Virginem.

MARIA, Mater Dei, Mater Misericordiæ! Rogo te, per acutissimum doloris gladium, qui dolorosam animam tuam transfixit, cum, sub Cruce posita, dilectum Filium tuum ex amore nostro expirantem vidisti; Succurre mihi nunc & in ultimo momento vitæ meæ; Ne unquam dicatur, Misericordissima Domina, te, Refugium peccatorum, defuisse animæ in extrema necessitate ad te recurrenti; Sed respice in me, & in omnes in hac Associatione congregatos, oculis illis pietatis & Compassionis, quibus *Jesum* in monte

depart from thee by Deadly Sin : Be pleased likewise to grant me the Favour, that I, and all the *Associates*, both now and at the Hour of our Death, may obtain full Remission of our Sins, and being fortified with the Sacraments of thy Holy Church, may with thee, and by thee, Triumph over the Devil and Death. *Amen.*

To the Blessed Virgin.

MOther of God, Mother of Mercy ! I beseech thee, by that cruel Sword of Sorrow, which pierced thy afflicted Soul, when standing under the Cross of thy beloved Son, thou sawest him dye for thy Salvation, that thou wilt please to be favourable to me, both now, and at the last period of my Mortal Life, Permit not, O great comforter of Sinners ! That it ever be said, thou left a Soul in extream necessity, which had recourse to thee : But vouchsafe to look on me, and all *Asloeiates*, with those Eyes of tender Compassion,

te Calvaræ expirantem, aspexisti /
ut illum cum Patre & Sancto Spi-
ritu tecum in æternum laudemus.
Amen.

Ad Sanctum Josephum.

JOSEPHE Gloriosissime! Qui in-
ter brachia *Jesu* Domini, & *Ma-*
ria sponsæ tuæ immaculatæ expirare
meruisti; Succurre mihi & omnibus
hîc congregatis nunc & in hora exitûs
nostri. Obtine nunc, ut Mundo &
Amori proprio mortui Christo vi-
vamus; & impetra, ut morti proxi-
mi, ab insidijs inimici protegatur,
quatenus à peccato liberi, in am-
plexu Christi Crucifixi feliciter ex-
piremus. *Amen.*

Ad

ssion, as then thou beheldest bleeding *Jesus*, when expiring on Mount *Calvary*, that with thee we may Praise him, the Father and the Holy Ghost for all Eternity. *Amen.*

To St. Joseph.

GLORIOUS St. *Joseph*! Who was so happy as to quit the Earth in the Divine Arms of *Jesus* thy God, and *Mary* thy Immaculate Spouse; come, I beseech thee to Succour me, and all *Associates* both now, and when dreadful Death shall terminate our temporal Lives. Beg for us, that dying to the World, and ourselves, we may live wholly to Christ; and when the happy Hour of our Dissolution draws near, defend us from the furious Attacks of the infernal Enemy, that being secured from all Sin, we may breath out our Souls joyfully, with our Lips upon the Cross. *Amen.*

Ad Angelum Custodem.

BENEDICTE Angele Dei? Custos animæ & corporis mei, cui Deus mandavit ut custodias me in omnibus viis meis in vita & in morte; Supplex accedens, detestor summam Ingratitudinem præteritæ vitæ meæ; Unum postulo, ne deneges mihi, O custos animæ, ut protegas me nunc & in agonia constitutum, unàq; omnes in hac Associatione ad te confugientes: Admitte petitionem meam, quia diligis me. Conforta me in agone extremo ex quo pendet Æternitas, ut te Ductore ad gloriam cælestem merear pervenire. *Amen.*

Preces mane recitandæ.

DOMINE Jesu Christe, per illam amaritudinem quam sustinuisti propter

To the good Angel.

MY most dear and Blessed Angel,
 Guardian of both Soul and Bo-
 dy, whom God has appointed to
 watch over me at all times, but
 especially at the Hour of Death, with
 profound grief for my former ingra-
 titude I kneel before thee, offering an
 inviolable Tender of future Service.
 I beg a favour, which thou earnestly
 desires to bestow on me, that thou
 wilt comfort and protect me, both
 now, and in my Agony, and likewise
 all others, who Associate themselves
 for this end. Vouchsafe to hear me
 since thou lovest me, fortify me in the
 Combat, being hereon my Salvation
 depends. Conduct me to Heaven,
 for which thou art deputed my
 Guide. *Amen.*

Prayers for the Morning.

MY Lord Jesus Christ, by that
 Bitterness and Grief, thou Suf-
 fered'st

propter nos in Cruce, maximè quando anima tua benedicta egressa est de corpore tuo, Miserere animabus nostris in egressu suo.

In manus tuas Domine commendo Spiritum meum, & omnium Agonizantium.

Maria Mater Gratiae,
Mater Misericordiae,
Tu nos ab hoste protege
Et mortis hora Suscipe.

Sancte *Michael* Archangèle, Angeli nostri Custodes, omnes Sancti Beatorum Spirituum Ordines; Sancte *Iosephe*, & vos beatissimi Patroni nostri N. N. defendite nos in prælio, ut non pereamus in tremendo iudicio.

In Missa.

Terra sum, & in pulverem et terram
convertetur caro mea.

Immortalis sum Spiritu, & ibo
carne solutus in Dominum Æter-
nitatis

fered't for us on the Cross, chiefly when thy blessed Soul was separated from thy Body, have Mercy on our Souls in their last Separation.

Lord into thy Hands I commend my Spirit, and all Agonizing Souls.

Mary Mother of Grace,
Mother of Mercy,
Protect us from the Enemy,
And receive us at the Hour of Death.

St. *Michael* the Archangel, Blessed Guardian Angels, All ye Holy Quires of Blessed Spirits ; St. *Joseph*, Blessed Patrons N. N. protect us in the Day of Battle, that we may not perish in the dreadful Judgment.

Prayers for Mass.

Dust I am ; and this Flesh of mine shall be again changed into Clay and Dust.

My Soul is immortal, and being freed from the Body shall enter
into

nitatis meæ. O *Æternitas* interminabilis! O mortis ultimum punctum, à quo pendet æterne *Æternitas*! Tu Solus vitæ meæ Dominus & Deus es: Vivere hodie non recuso, sed vitam nolo, si tibi et tuis obsequijs vitam meam omnem non impendam: Si mori vel hodie jubes, mortem non recuso; moriar ut te videam, moriar, tecum ut in æternum vivam. Ah fiat in me, de me, circa me, & circa mea omnia Sanctissima voluntas tua in tempore & in *Æternitate*.

Paratum cor meum Deus, paratum cor meum! Domine quid me vis facere? Domine quid me vis pati? Domine quid me vis fieri? Resignationibus nostris, quæsumus Domine placare susceptis, & ad te nostras etiam rebelles compelle propitius voluntates.

Doleo & toto corde doleo, quod te offenderim Deum meum, quia bonus es, Sanctus es, amor meus es, Deus meus es.

Absorbeat,

into the House of Eternity. O Eternity which knows no end! O critical Moment of Death, on which depends an endless Eternity! Thou alone, my God, art Lord of my Life. I do not chuse to live to Day, unless thou see'st I shall spend my Life in thy Service: If thou command, I do not refuse to dye to Day; I will dye that I may enjoy thee, I will dye that I may live Eternally with thee. Dear *Jesus* thy most holy Will be done in me, and in all that belongs to me, in Time and in Eternity.

My Heart is ready my God, my Heart is ready! Lord, what wilt thou have me do? Lord, what wilt thou have me suffer? Lord, what is thy Will concerning me? Be pleased, O God, to accept of this Resignation of our Hearts, and to draw forceably to thee our Rebellious Wills.

I am sorry, and I am sorry from the Bottom of my Heart, that I have ever offended thee my God, because thou

D

art

Absorbeat, quæso Domine, mentem meam ignita ac melliflua vis amoris tui ab omnibus quæ sub cælo sunt, ut amore amoris tui vivam, qui amore amoris mei dignatus es, Deus factus homo, vivere & mori. Amen.

In Visitatione Sanctissimi Sacramenti.

JESU in Sanguinea agonia tua ab Angelo confortate, & post innumeros corporis dolores & angores animi pro peccatis nostris in Cruce mortue; Te Suppliciter deprecamur ut nobis Famulis tuis in extremo vitæ articulo constitutis gratiâ tuâ adesse digneris, ut ab omni carnis et mundi illecebra, à potestate diaboli, et ab omni peccato liberati, per certam Fidem, firmam Spem & ardentem Charitatem Salventur animæ nostræ quas precioso Sanguine redemisti. Qui vivis & regnas, &c.

art Good, because thou art Holy, because thou art my Love, because thou art my God.

Let my Heart O Lord, be absorpt by the powerful Vertue of thy Sera-phick Love, and separated from all things under Heaven, that I may live for love of thee, who was pleased, being made Man, to live and dye for love of me. *Amen.*

*At the Visitation of the Blessed
Sacrament.*

JEsus comforted by an Angel in thy bloody Agony, and dead upon the Cross for our Sins after innumerable Pains of Body and Mind; we humbly beseech thee, that thou wilt be pleased to assist thy Servants in their last extremity of Life, that being freed from all the Snares of the Flesh and the World, from the Power of the Devil and from all Sin, our Souls, which thou hast redeem'd with thy precious Blood, may be saved, and united to thee, by a firm Faith a
D 2 constant

O *Maria* Mater agonizantium,
 Pietatis & Misericordiæ Parents, per
 illos dolores quos juxta Crucem per-
 sensisti; adesto nobis inter dolores
 ultimi agonis nostri, & a Filio tuo
 morientibus impetra perfectam cum
 divina voluntate Conformitatem, &
 ardentissimum desiderium viden-
 di Deum, ut mereamur cum la-
 trone pœnitente à filio tuo audire,
hodie mecum eris in paradiso. Amen.

Pro Defunctis.

ABsolve quæsumus Domine, a-
 nimas Famulorum, Famula-
 rumq; tuarum ab omni vinculo de-
 lictorum, ut, Gratiâ tuâ illis Suc-
 currente, mereantur evadere judi-
 cium ultionis et lucis æternæ beati-
 tudine perfrui.

Verf.

constant Hope, and an ardent Charity, who livest and reignest, &c.

O *Mary* Mother of the Agonizing, Mother of Piety and Mercy, by those Pains thou Sufferedst at the Foot of the Cross, assist us in the Pangs of our last Agony, and obtain for us then, of thy Blessed Son, a perfect Conformity with the Divine Will, an ardent desire of seeing God, that we may deserve to hear from his Mouth with the good Thief, *to Day thou shalt be with me in Paradise.* Amen.

For the Dead of the Congregation.

ABSOLVE we beseech thee O Lord, the Souls of all the Faithful departed of this Congregation from all their Sins, that by the Assistance of thy Grace, they may escape the Severity of the Divine Judgments, and may deserve to obtain the Happiness of Eternal Light.

Verf. *A porta inferi.*

Resp. *Erue Domine animas eorum.*

Oremus.

DEUS veniæ largitor & humanæ Salutis amator, quæsumus Clementiam tuam, ut nostræ Congregationis Fratres, Propinquos & Benefactores qui ex hoc Sæculo transferunt, Beatâ Mariâ semper Virgine intercedente, cum omnibus Sanctis tuis ad perpetuæ beatitudinis consortium pervenire concedas. Per Christum Dominum nostrum. *Amen.*

Singulis horis.

IN manus tuas Domine commendo Spiritum meum & omnium hâc horâ agonizantium.

Ante

Verf. *From the Gates of Hell.*

Resp. *Deliver O Lord their Souls.*

Let us Pray.

O God the giver of Pardon, and
 Lover of Human Salvation, we
 beseech thy Clemency, that thou
 grant the Brethren of our Congrega-
 tion, Relations and Benefactors, who
 are departed out of this World
 (Blessed *Mary* ever Virgin making
 intercession with all the Saints) to
 come to the Fellowship of Eternal
 Bliss; Through *Jesus Christ* our
 Lord. *Amen.*

At every Hour.

INto thy Hands, O Lord, I recom-
 mend my Spirit, and all those
 who are agonizing at this Hour.

Before

Ante Cubitum.

SAlva nos Domine vigilantes, custodi nos Dormientes, ut vigilemus cum Christo & requiescamus in pace, per Christum Dominum nostrum.

Vers. Custodi nos Domine ut pupillam oculi.

Resp. Sub umbra alarum tuarum protege nos.

Oremus.

Visita quæsumus Domine, habitationem istam & omnes insidias inimici ab ea longe repelle, angeli tui sancti habitent in ea, qui nos in pace custodiant, & benedictio tua fit super nos semper, per Christum Dominum nostrum. *Amen.*

Modus

Before you go to rest.

SAve us, O Lord, waking, keep us Sleeping that we may watch with Christ and rest in Peace, through *Jesus Chrst* our Lord.

Vers. Preserve us, O Lord, as the Apple of thine Eye.

Resp. And protect us under the Shadow of thy Wings.

Let us Pray.

Visit we beseech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy, Let thy Holy Angels dwell therein to preserve us in Peace, and thy Blessing be upon us for ever ; through *Jesus Christ* our Lord. *Amen.*

A Method

*Modus recitandi Rosarium in Honorem
Christi Passionis.*

Ad Grana majora.

Domine Jesu Christe Deus cordis mei, per quinque illa vulnera quæ tibi nostri amor inflixit, in hora mortis nostræ famulis tuis Subveni quos pretioso Sanguine redemisti.

Ad grana minora.

IN Manus tuas Domine commendo Spiritum meum, & omnium agonizantium.

Loco Symboli Fidei.

QUæsumus Clementiam tuam Domine Jesu, ut famulos tuos tuâ gratiâ confirmare digneris, ut in hora mortis eorum non prævaleat
contra

*A Method of saying the Beads in Honour
of Christ's Passion.*

At the larger Beads.

O Lord *Jesus Christ* God of my Heart, by those five wounds which the Love of us inflicted on thee, Succour at the Hour of their Death, thy Servants whom thou hast redeemed with thy precious Blood.

At the five lesser Beads.

O Lord, into thy Hands I recommend my Spirit, and all those who are agonizing.

At the Creed.

WE beseech thy Clemency, **O** Lord *Jesus Christ*, that thou would'st be pleased to confirm thy Servants in thy Holy Grace, that at
the

contra eos adversarius, sed cum Angelis suis transitum habere mereantur ad vitam. Qui vivis, &c.

*Modus recitandi Rosarium in Honorem
Matris dolorosa.*

Ad grana majora.

M*Aria* Mater afflictissima, &
Consolatrix afflictorum intercede pro nobis, ut Spiritus noster absque ulla peccati maculâ & pœnæ reatu, mereatur à Sanctis Angelis suscipi, & ad patriam Paradisi perducì. *Amen.*

Ad quinque grana minora.

M*Aria* Mater gratiæ,
Mater Misericordiæ,
Tu nos ab hoste protege,
Et mortis horâ Suscipe.

Loco Symboli.

Sancta mater istud agas
Crucifixi fige plagas
Cordi meo validè.

Hour of their Death, the Enemy may not prevail against them, but that they may deserve with thy Angels to pass into Eternal Life; who livest and reignest, &c.

A Method of saying our Beads in Memory of the Dolours of our Lady.

At the greater Beads.

MARY, most afflicted Mother and comfort of the afflicted, intercede for us, that our Souls being freed from the guilt and pain due to Sin, may deserve to be received by the holy Angels, and to be placed in Paradise. *Amen.*

At the five lesser Beads.

MARY, Mother of Grace,
Mother of Mercy,
Protect us from the Enemy,
And receive us at the Hour of Death.

At the Creed.

O May the Wounds of thy dear Son,
Our contrite Hearts possess alone,
And all terrene Affections drown.

E

Let

Fac me Cruce custodiri,
Morte Christi præmuniri,
Confoveri gratia.

Quando corpus morietur,
Fac ut animæ donetur.

Paradisi gloria.

Pie Aspirationes.

A Mantissimæ Domine, & Redemptor misericordissime, Jesu Christe, desiderium cordis mei, & totus amor meus, per tuum Sacratissimum Sanguinem, per durissimos labores mea causa Susceptos, per Crudelissimæ Passionis & mortis tuæ acerbicatem, per tuum insatiabilem in omnes homines, & in me unum amorem, te enixe obtestor, ut me toto affectu anhelantem ad te, trahas post te, & ad vitam tuam (quam omnibus in exemplar proposuisti) me totum reformes.

Ecce ego vilissimus peccator ad tuos pedes abjectus, veniam peto de omnibus

Let us his proper Badge put on,
 Let's glory in his Cross alone,
 By which he marks us for his own.
 Now give us Sorrow, give us Love,
 That so prepared we may remove,
 When call'd to the blest World above.

Pious Aspirations.

Jesus Christ, my most loving Lord,
 and most merciful Redeemer;
 my only Love, and the God of my
 Heart! By thy most precious Blood,
 by all thy labours undertaken for my
 Sake; by the immense anguish of
 thy bitter Death and Passion; by thy
 insatiable love towards all Mankind,
 and towards me in particular; I
 most affectionately beg, thou would'st
 draw after thee my poor Soul, lan-
 guishing for love of thee, and grant
 I may wholly conform my life to
 thine, the model of our Life and
 Actions.

Behold, I, a most vile Sinner, pro-
 strate at thy feet, beg sincerely pardon

omnibus antea actæ vitæ meæ peccatis,
 & de te non latis cognito, amato,
 & in me expresso. Respice me, O
 potentissime hominum Servator ijs
 oculis quibus omnium corda tibi
 Subjicis: Duc me cæcum, erige
 pondere peccatorum afflictum, excita
 in tuo obsequio languentem, in amo-
 re tepentem inflamma.

Unum petco, ne deneges mihi;
 O Salus animæ meæ, ut potius mil-
 lies moriar, quam momento vel uno
 te deseram. Adimple in me tuam
 & Patris voluntatem, bonam, bene-
 placentem & perfectam; ut dilectio
 qua te diligit amantissimus Pa-
 ter tuus, in me sit; & sicut ille in
 te est, & tu in illo, ita tu in me sis
 & ego in te.

Hunc mihi Summe Deus, Pater
 Misericordiarum, hunc ipse tu Splen-
 dor paternæ gloriæ, Fili Dei, hunc
 Sanctissime Spiritus in me amorem in-
 funde-

for all the Sins of my past Life ; that I have not known, loved and imitated thee as I ought. O most powerful Saviour of Mankind, look upon me with those eyes, with which thou compassionately look'st upon our miseries ; direct me when I err, raise me when I am oppressed with the weight of my Sins, spur me on when I am slow in thy Service, and inflame me when I am cold in thy Love.

I have one thing to ask (do not deny it me O Saviour of my Soul) that I may rather dye a thousand Deaths, than offend thee grievously, tho' but for one moment. Accomplish in me thy divine Will and the Will of thy Father ; thy holy, well pleasing and perfect Will ; that the love with which thy most tender Father loves thee, may *be* in me ; and as he is in thee, and thou in him, so thou may *be* in me and I in thee.

O Great God, Father of Mercies : O Son of God Splendor of thy Father's Glory, and thou most holy Spirit,

funde. Ardeat, quæso, Sancta, & Individua Trinitas, cor meum illo igne, quem Dominus meus *Jesus Christus* in terras veniens, & cum hominibus conversans, voluit vehementer accendi. Inflamma cor meum, bone Jesu, divino tuo amore, ut cum eo vivam, cum eo moriar, & in amantissimo corde tuo, te uno plenus requiescam.

O bonitas amabilis super omnia, da quod opto super omnia, ut te amem super omnia.

Testamentum Anime.

In Nomine Domini, Amen.

Commendo animam Deo; committo corpus terræ, corruptioni & vermibus.

Libens renuncio omnibus rebus temporalibus quæ vanæ sunt & inanes.

Doleo Sincere de omnibus peccatis meis, dolco ex amore Dei.

Ignosco

kindle this love in my Soul. Most holy and undivided Trinity! Let my Heart burn with that love, which *Jesus Christ* made Man, and conversing with Men, brought purposely into the World, to set on Fire the Hearts of Men. Dear *Jesus* inflame my Soul with thy divine love, that I may live in it, dye with it, and that I may repose in thy most amiable Heart, full of thee alone.

O Goodness amiable above all Things, grant what I desire above all Things, that I may love thee above all Things.

The Testament of the Soul.

In the Name of our Lord. Amen:

I Bequeath my Soul to God, my Body to the Earth, Corruption and Worms.

I abandon freely all temporal goods which are but meer Vanity.

I repent me with all my Heart of my Sins, and that, for the love of God.

I

Ignosco ex animo omnibus inimicis meis.

Credo in Deum, unum in Essentia & Trinum in Personis, Patrem viz. Filium & Spiritum Sanctum : Creatorem, Conservatorem Redemptorem & Remuneratorem. Infinitum in Potentia, Bonitate, Liberalitate & Sapientia. Credo Filium Dei, Secundam Trinitatis Personam, hominem factum esse, & in Cruce pro me mortuum. Credo præterea quicquid Sancta, Catholica, Apostolica, *Romana* Ecclesia credendum proponit.

Spero a Bonitate Dei, per merita amantissimi Salvatoris *Jesu Christi*, remissionem omnium peccatorum & vitam æternam.

Amo Deum, propter Semetipsum, ex toto corde, ex toto anima, & ex omnibus viribus.

Permitto me totum & omnia mea Sanctissimæ & semper adorandæ Voluntati ejus, paratus agere & pati,
bona

I pardon with my Heart all my Enemies.

I believe in God; One in Essence, and Three in Persons, Father, Son, and Holy Ghost, Creator, Conservator, Redeemer and Remunerator; all powerful, all good, all bountiful, all wise: That the Second Person, who is the Son of God, became Man, and dyed upon the Cross to save me; and whatsoever the Holy Catholick, Apostolick and Roman Church proposes unto me to believe.

I hope by the Bounty of God thro' the merits of my dear Saviour *Jesus Christ*, remission of all my Sins, and Life Everlasting.

I love God for his own Sake alone, with all my Heart, with all my Soul, and with all my Strength.

I resign myself purely, intirely an absolutely to the disposition of his most holy and always adorable Will,

bonâ vel malâ valetudine uti, vivere vel mori, juxta dispositionem beneplaciti divini. Fiat voluntas Dei.
Amen.

Commendo animam meam & omnia mea intercessioni gloriosissimæ Virginis *Mariæ*, pijsimæ Matris & Advocatæ meæ; Intercessioni Sancti *Josephi*, Sancti Angeli Custodis, omnium Angelorum & Sanctorum in cælis regnantium; quorum preces & opem humillimè imploro in hora exitus mei.

Cum Summa humilitate, & animi contritione, Sanctissima nomina, *Jesus Maria*, totâ Devotione pronuncio, cupiens hisce Sacris nominibus immori, & inter brachia *Jesu & Mariæ* expirare: Si deficiat lingua, cupio Saltem in corde nomina illa insculpta gerere, & nunc pro tunc cum omni affectu, Submissione & Devotione, *Jesus, Maria*, ingemino.

Preces.

Will, being ready to do and suffer, to be healthy and sick, to live and dye, when and after what manner he pleases: His Holy Will be done, *Amen.*

I recommend my Soul and all that I am, to the Intercession of the glorious Virgin *Mary*, my good Mother and Advocate; to St. *Joseph* and my Angel Guardian; to all the Angels and Saints of Heaven, whom I most humbly beseech to assist me at the Hour of my Death.

For my last Words I say in profound Humility, and Contrition of Heart, *Jesus, Maria*, desiring to die in their blessed Arms. And when my Tongue cannot pronounce these holy Names, I desire to do it with my Heart; I say them now for then with all Affection and possible Submission, *Jesus, Maria.*

Prayers.

Preces.

*Dicenda in Congregationibus publicis
singulis Mensibus.*

A Peri, Domine, os nostrum ad benedicendum Nomen Sanctum tuum; Munda quoq; cor nostrum ab omnibus vanis, perversis, & alienis cogitationibus, intellectum illumina, affectum inflamma, ut dignè, attentè & devotè hoc Sanctum exercitum peragere valeamus, & exaudere mereamur ante conspectum divinæ Majestatis tuæ: Qui vivis & regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia &c.

Actus Contritionis.

Domine Jesu Christe, Deus-Homo, Creator & Redemptor animæ meæ, ex amore tuo, & quia te super omnia amare desidero, doleo ex animo quod unquam offenderim te, Deum meum; firmiterq; Statuo ac propono cum tua gratia, amplius unquam peccare, omnes peccandi occasiones vitare, peccata omnia confiteri, penitentiam

*Prayers.**At Publick Meetings once a Month.*

OPen, O Lord, our Mouths to
 bless thy holy Name, cleanse
 our hearts from all vain and distra-
 cting thoughts, enlighten our un-
 derstandings, enflame our wills, that
 we may worthily perform this holy
 Exercise with Attention and Devot-
 ion, and may deserve to be heard in
 the presence of thy divine Majesty,
 who with the Father and the Holy
 Ghost, livest and reignest, one God,
 World without end. *Amen.*

An Act of Contrition.

O Lord Jesus Christ, true God and
 Man, my Creator and Redeem-
 er, for thy Sake, and because I love
 thee above all things, I am sorry
 from the bottom of my heart that I
 have ever offended thee; and I do
 firmly purpose never to fall into Sin
 again, to shun all occasions of offend-
 ing thee, to confess all my Sins, to
 F - perform

nitentiam injunctam peragere, restitutionem debitam facere, & Satisfactionem pro peccatis meis tibi, Deo meo, offerre. Ex amore tuo condono omnes offensas à quacunque persona mihi illatas : Tibi offero vitam meam, actiones omnes, labores & dolores meos in Satisfactionem pro peccatis ; & quia hoc Suppliciter à te postulo, confido in immensa bonitate & pietate tua, quod velis omnia mea peccata mihi condonare, per merita preciosissimi sanguinis tui, gratiamq; concedere emendandi vitam, & perseverandi in tuo sancto servitio usque ad mortem ; *Jesu !* Salvator ! Amor ! Deus !

Pie meditationes & obsecrationes ad singulos gradus sacre Passionis.

J E S U dulcissime, in horto Patrem orans, & in agonia sanguineum sudorem effundens : Miserere nobis.

Resp. Miserere nostri, Domine, miserere nostri.

Jesu

perform the Penance, that shall be enjoin'd me, and to make restitution and satisfaction, wherever it shall be due from me: For the love of thee, I forgive all my Enemies; to thee I offer up my Life, Actions and Sufferings in satisfaction for my Sins; and since I humbly beg it of thee, I trust in thy goodness and infinite mercy that thou wilt forgive me them, through the merits of thy precious Blood and Passion, and wilt give me grace to amend my life, and to persevere in thy Service unto my Death: *Jesus! Saviour! My God! My Love!*

Short Meditations on the several Parts of the Passion.

O Most sweet *Jesus!* praying to thy Father in the Garden, sorrowful even to death, and sweating blood in that agony of grief: Have Mercy on us.

Resp. Have mercy on us, O Lord, have mercy on us.

Jesu dulcissime, osculo Traditoris, in manus impiorum tradite, & tanquam latro capte, & ligate, & à Discipulis derelictæ : Miserere nobis.

Resp. Miserere nostri, Domine, &c.

Jesu dulcissime, ab iniquo Judæorum Concilio ad mortem condemnate, ad Pilatum tanquam malefactor ductæ, ab iniquo *Herode* sprete & deluse : Miserere nobis.

Resp. Miserere nostri, Domine, &c.

Jesu dulcissime, vestibus denudate, & ad columnam crudelissimè flagellate : Miserere nobis.

Resp. Miserere nostri, Domine, &c.

Jesu dulcissime, spinis coronate, colaphis cæse, arundine percusse, facie velate, veste perpurea circumdate, multipliciter derise, et opprobriis saturate : Miserere nobis.

Resp.

O most sweet *Jesus*! Delivered by the Traitors kifs, unto the hands of thy Enemies, seiz'd on, and bound like a Thief, and abandoned by thy Disciples: Have mercy on us.

Resp. Have mercy on us O Lord, &c.

O most sweet *Jesus*! By the unjust Verdict of the Jews found guilty of death, brought like a malefactor before the Tribunal of *Pilate*, scorn'd and derided by impious *Herod*: Have mercy on us.

R. Have mercy on us, O Lord, &c.

O most sweet *Jesus*! Stript of thy garments, and most inhumanly scourg'd at the Pillar: Have mercy on us.

R. Have mercy on us, O Lord &c.

O most sweet *Jesus*! Crown'd with thorns, blindfolded, buffeted, struck with a reed, cloathed in Derision with a purple garment, and infinite other ways scorn'd and revil'd: Have mercy on us.

Resp. Miserere nostri, Domine,
Ec.

Jesu dulcissime, Latroni *Barrabbæ* postposite, à Judæis reprobate, et ad mortem Crucis injustè condemnate: Miserere nobis.

Resp. Miserere nostri, Domine,
Ec.

Jesu dulcissime, ligno Crucis onerate, et ad locum supplicii, tanquam ovis ad occisionem ducte: Miserere nobis.

Resp. Miserere nostri, Domini,
Ec.

Jesu dulcissime, inter latrones deputate, blasphemate, et derise, felle et aceto potate, et horribilibus tormentis ab hora sexta usque ad horam nonam in ligno cruciate: Miserere nobis.

Resp. Miserere nostri, Domine,
Ec.

Jesu dulcissime, in patibulo Crucis mortue, et coram tua sancta Ma-
 tre

Resp. have mercy on us, O Lord,
 &c.

O most sweet *Jesus*! Reputed more criminal than *Barrabas* the Murtherer, rejected by the Jews, and condemned to the ignominious death of the Cross: Have mercy on us.

Resp. Have mercy on us, O Lord,
 &c.

O most sweet *Jesus*! loaded with a heavy Cross, and led like an innocent Lamb to the Place of execution: Have mercy on us.

Resp. Have mercy on us, O Lord;
 &c.

O most sweet *Jesus*! hanging between two Thieves, derided, blasphemed, made to drink vinegar and gall, and enduring most horrible torments from the Sixth to the Ninth Hour: Have mercy on us.

Resp. Have mercy on us, O Lord
 &c.

O most sweet *Jesus*! Dying upon the Cross, and wounded in thy side
 with

tre lanceâ perforate, simul sanguinem et aquam emittens : Miserere nobis.

Resp. Miserere nostri Domine,
&c.

Jesu dulcissime, de Cruce deposite, et lacrymis mæstissimæ Virginis Matris tuæ perfuse : Miserere nobis.

Resp. Miserere nostri Domine,
&c.

Jesu dulcissime, plagis circumdate, quinque vulneribus signate, aromatibus condite, & in sepulchro repositæ : Miserere nobis.

Resp. Miserere nostri, Domine,
&c.

Vers. Verè languores nostros ipse tulit.

Resp. Et dolores nostros ipse portavit.

Oremus.

DEus qui pro Redemptione mundi nasci voluisti, circumcidi, a Judæis reprobari, à Juda traditore

with a Spear, whence issued forth
water and blood : Have mercy on us.

Resp. Have mercy on us, O Lord,
Ec.

O most sweet *Jesus* ! taken down
from the Cross, and bathed with
the tears of thy most sorrowful Mo-
ther : Have mercy on us.

Resp. Have mercy on us, O Lord,
Ec.

O most sweet *Jesus* ! torn and
bruised all over thy Body, bearing
the sacred marks of thy five most
Precious Wounds, imbalmed with
spices, and laid in the Sepulcher :
Have mercy on us.

Resp. Have mercy on us, O Lord,
Ec.

Vers. He truly bore our sorrows.

Resp. And the load of our grief he
carried.

Let us pray.

O Lord God, who for the Re-
demption of the World vouch-
safed'st to be born to be circumcised,
to

traditore osculo, tradi, vinculis
 alligari, sicut Agnus innocens ad
 victimam duci, atque conspectibus
 Annæ, Caiphæ, Pilati, & Herodis
 indecenter offerri, à falsis testibus
 accusari, flagellis & colaphis cædi,
 opprobriis vexari, sputis conspui,
 spinis coronari, arundine percuti,
 facie velari, vestibus spoliari Cruci-
 clavis affigi, in Cruce levari, inter
 latrones deputari, felle & aceto po-
 tari, et lancea vulnerari. ~~Pa~~ Do-
 mine per has sanctissimas pœnas,
 quas ego indignus recolo, et per
 sanctissimam Crucem, et Mortem
 tuam libera me à pœnis inferni, et
 perducere digneris, quo perduxisti
 Latronem tecum crucifixum. Qui
 cum Patre & spiritu sancto vivis, et
 regnas in sæcula sæculorum. *A-*
men.

to be reprobated by the Jews, betrayed with a kiss, to be bound like a malefactor, and like an innocent Lamb to be led to slaughter, to be ignominiously brought before Annas, Caiphas, Pilate, and Herod, to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorn, stript of thy Clothes, fastened to the Cross, placed between two Thieves, to have vinegar and gall given thee to drink, to have thy side pierced through with a spear: Thou, O Lord, by these most grievous pains, which I, tho' unworthy, commemorate, and by thy most sacred Death and Passion, free me from the pains of hell, and conduct me whether thy mercy did conduct the good Thief crucified with thee. Who together with the Father and the Holy Ghost livest, and reignest for ever. *Amen.*

*Piæ Supplicationes ad quinque Christi
Vulnera.*

Ad vulnus pedis Sinistri.

Domine Jesu Christe! Supplex
adoro Sacrosanctum vulnus
sinistri pedis tui; & gratias ago tibi
pro immensa Bonitate & Charitate
tua, quâ tantum prome pati dignatus
es: Condoleo ex animo tibe crude-
lissimè sauciato et dolorosissimæ Ma-
tri tuæ: Humiliter cum lacrymis pe-
to ut condonentur peccata mea, quæ
mihi summè displicent quia sunt con-
traria tibi, O immensa Bonitas! Fir-
missimè Statuo, amplius nunquam
offendere te. Da gratiam mihi et
peccatoribus omnibus ut sincerè con-
vertamur ad te, et ut dignoscamus
quam sit malum et amarum peccare
graviter in Deum nostrum. *Pater
noster. Ave Maria. Gloria Patri.*

Ad Vulnus Pedis dextri.

Domine Jesu Christe; Supplex
adoro Sacrosanctum Vulnus
dextri

*Devout Addresses to the five Wounds
of our Saviour.*

To the Wounds of the left Foot.

MY Lord Jesus Christ! I humbly
adore the most Sacred Wound
of your left Foot. I render you
thanks for that cruel pain, suffer'd
with so Great love and Charity: I feel-
ingly compassionate your torments,
and the excessive grief of your most
afflicted Mother. I humble beg par-
don of all my Sins, which I lament
more than all imaginable Evils, be-
cause offending you, O Infinite Good-
ness! And I resolve never more to
Sin. O bring with me all Sinners to
a true Conversion, and give them
light to discover the Heinousness,
the Enormity and Brutality of a
mortal Crime. Our Father. Hail
Mary. Glory be to the &c.

To the Wound of the right Foot.

MY Lord Jesus Christ! I humbly
adore the most Sacred Wound
G of

dextri pedis tui; et gratias ago tibi pro immensa Bonitate et Charitate tuâ, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudelissimè Sauciato, et dolorosissimæ Matri tuæ: Humiliter peto gratiam et robur adversus insurgentes undique tentationis, et Obedientiam promptam in exequendâ voluntate divinâ. Amantissime Jesu, fer auxilium indigentibus, mæstis, afflictis et in tentatione vel persecutione positis: Æquissime Judex, dirige Justitiæ Ministros; et assiste potenter omnibus, tui causâ in vinea tua pro salute animarum laborantibus. *Pater Noster. Ave Maria. Gloria &c.*

Ad Vulnus Manûs Sinistræ

Domine Jesu Christe! Supplex adoro Sacro-Sanctum Vulnus Sinistræ manûs tuæ; et gratias ago tibi pro immensa Bonitate et Charitate tua, quâ tantum pro me pati dignatus es: Condoleo ex animo tibi crudelissime Sauciato, et dolorosissimæ

of your right Foot. I render you thanks for that cruel pain suffer'd with so great Love and Charity; I feelingly compassionate your Torments, and the excessive grief of your most afflicted Mother. I Supplicate, that you'll grant me strength against all Temptations, and prompt Obedience in the execution of your divine Will. Comfort, my *Jesus*! All poor, miserable, afflicted, tempted and persecuted persons: Most just Judge! Govern those who administer justice, and assist all labourers in the Cure of Soul, whether amongst Christians or Infidels. *Our Father. Hail Mary Glory to the Father &c.*

To the Wound of the left Hand.

MY Lord *Jesus Christ*! I humbly adore the most Sacred Wound of your left Hand. I render you thanks for that cruel pain, suffer'd with so great Love and Charity. I feelingly compassionate your Torments, and the excessive grief of your most afflicted Mother. By them I

fiffimæ Matri tuæ ; Humiliter peto
 ut me ex periculo æternæ damnatio-
 nis eripere digneres ; et ut concedās
 animum dolorum patientem, et in
 omni angustia conformem divino be-
 neplacito tuo. Quicquid in animo
 vel in corpore ex tua Sacra dispositi-
 one passus fuero, hoc omne offero
 in Satisfactionem pro peccatis meis.
 Ignosce, Domine, omnibus, qui me
 quocunq; modo læserunt ; Da pati-
 entiam et Salutem agrotantibus ;
 Succurre tuâ Sanctâ gratiâ omnibus
 in ultimo agone positis *Pater Noster.*
Ave Maria. Gloria Patri, &c.

Ad Vulnus Manûs dextræ.

Domine Jesu Christe ! Supplex
 adoro Sacro-Sanctum Vulnus
 dextræ Manûs tuæ ; et gratias ago
 tibi pro immensa Bonitate et Chari-
 tate tuâ, quâ tantum pro me pati
 dignatus es : Condoleo ex animo
 tibi crudelissimè Sauciato, et doloro-
 fiffimæ Matri tuæ : Humiliter peto
 ut dones mihi voluntatem firmam et
 determinatam

petition, you'll deliver me from the pains of Hell, and grant me Patience and Conformity to your blessed pleasure, in all contrarieties of this present Life. I offer unto you, all my exteriour and interiour Sufferings, in Satisfaction for my Sins so often deserving eternal Torments. I beg you'll pardon all my Enemies, and others ill affected towards me; Bless O Lord, the Sick, with Patience and Health, support with your assisting grace all those in Agonies, that they may not perish. *Our Father, Hail Mary, Glory be to Ec.*

To the Wound of the right Hand.

MY Lord Jesus Christ! I humbly adore the most Sacred Wound of your right hand. I render you thanks for that cruel pain, suffer'd with so great Love and Charity. I feelingly compassionate your torments, and the excessive grief of your most afflicted Mother; I supplicate you'll grant me a firm and resolute will in all things relating to my eternal Sal-

determinatam ad omnia quæ ad Salutem meam conducunt : Concede mihi perseverantiam finalem, ut securè perveniam ad gloriam cælestem pretio tui sanguinis mihi comparatam. Da requiem animabus in Purgatorio detentis; et servos tuos in hac Sancta Congregatione tibi Famulantes, in via salutis et perfectionis dirige. *Pater Noster. Ave Maria, Gloria Patri. &c.* \

Ad Vulnus Lateris aperti.

Domini Jesu Christe! Supplex adoro Sacro-Sanctum Vulnus aperti lateris tui; et gratias ago tibi pro immenso amore exhibito nobis in patefacto corde tuo. Condoleo, ex animo tibi Crudelissime Sauciato et dolorosissimæ Matri tuæ : Concede mihi amorem purum et Charitatem perfectam, ut anima mea te in omnibus et Super omnia diligens, et tandem in intensissimo amoris actu expirans, mereatur intra cor tuum benedictum recipi. Protege, piissime Jesu!

vation. Bless me with final perseverance in Grace, to secure the enjoyment of that glory purchas'd with the price of your most precious Blood. Grant also, my *Jesus*! Speedy peace and repose to the Souls in *Purgatory*; cause your holy Servants in this World to make daily progress in perfection, especially those who are of this Confraternity. *Our Father, Hail Mary, Glory be to the Father, &c.*
To the Wound in his Sacred Side.

MY Lord *Jesus Christ*! I humbly adore the most Sacred Wound in your Blessed Side, rendring thanks for the immense Love manifested towards us at the opening of your inflam'd Heart. I feelingly condole the affront, and the excessive grief of your most afflicted Mother. Grant me pure Love, and perfect Charity, that loving you above all things, and all things in you, my miserable Soul, by the assistance of your holy Grace, may be worthy to breath out in the Sacred Wound of your blessed Side.

Jesu! Ecclesiam tuam Sanctam Catholicam; dirige tuo Sancto Spiritu Vicarium tuum Apostolicum, Omnes Ecclesiasticos Ordines, et alios quoscunq; qui animarum Saluti prodesse possunt: Reduc in viam Salutis illos qui vel ex ignorantia, vel ex malitia aberrant; Submitte tuo Sancto jugo Infideles, Hæreticos et alios tui Sancti nominis hostes. *Pater Noster. Ave Maria. Gloria Patri &c.*

Oremus.

Domine Jesu Christe, Deus cordis mei, per quinque illa Vulnera, quæ tibi in Cruce nostri amor inflixit, tuis Famulis Subveni, quos pretioso Sanguine redemisti. *Amen.*

Misericordissime Redemptor, Suppliciter rogo te, per inexplicabiles cruciatus tuos, et illum dolorem immensum quem pro me, vilissimâ creatura, pati

I humbly beg, dear *Jesus*! You'll protect your Holy Catholick Church, direct your governing Vicar upon Earth, all Ecclesiastical Orders and Secular Persons who are instrumental in bringing Souls to do their Duty. Preserve in your happy Service, all Christian Kings and Princes, reduce into the way of Salvation those that are gone astray, whether through malice or ignorance, bring under your sweet Yoke Infidels, Hereticks and other Enemies of your holy Name. *Our Father. Hail Mary. Glory be to &c.*

Let us Pray

O Lord *Jesus Christ*! God of my heart, by those five Wounds, which the love of us inflicted on you, Succour your Servants, whom you have redeemed with your pretious Blood. *Amen.*

Most merciful Redeemer! I humbly beseech you, by those inexplicable torments, and the immense grief, which you were pleas'd to suffer for me, a contemptible Creature especially

pati dignatus es, maxime quando
 anima tua benedicta, egressa est de
 corpore, miserere animæ meæ in
 egressu suo ; et da mihi tunc cum
 latrone pœnitente audire, ab ore tuo,
hodie mecum eris in Paradiso. Amen.

*Supplices recoramus ad Virginem Im-
 maculatam, sub Cruce Christi doloris
 gladio transfixam.*

S Tabat Mater dolorosa,
 Juxta crucem lachrymosa,
 Dum pendeat Filius.

Cujus animam gementem,
 Contristatam et dolentem,
 Petransivi Gladius.

O quam tristis, et afflicta,
 Fuit illa benedicta,
 Mater Unigeniti!

Quæ mœrebat, et dolebat,
 Et tremebat, cum videbat,
 Nati pœnas inclyti.

Quis

cially when your divine Soul was
bitterly Separated from your blessed
Body, that you'll secure my poor
Soul at the final Separation, and
comfort me then, as you did the
good Thief, saying; that *I shall be
with you in Paradiſe.* Amen.

Let us have recourse to the Immacu-
late Virgin, Mother of God, pierc'd
with the Sword of grief at the Foot
of the Croſs.

Under the World-redeeming Rood,
The moſt afflicted Mother ſtood,
Mingling her tears with her Sons Blood.
As that ſteam'd down from every part,
Of all his Wounds ſhe felt the ſmart,
What pierc'd his Body pierc'd her
(Heart.

Who can with tearleſs Eyes look on,
When ſuch a Mother, ſuch a Son,
Wounded and gasping, does bemoan?
O! worſe than Jewiſh heart that ſhou'd,
(Unmov'd) behold the double Flood.
Of Mary's Tears, of Jeſu's Blood.
Alas!

Quis est Homo, qui non fleret,
Christi Matrem si videret,
In tanto supplicio ?

Quis non posset contristari,
Piam Matrem contemplari,
Dolentem cum Filio ?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum.

Vidit suum dulcem Natum,
Morientem desolatum,
Dum emisit Spiritum.

Eia Mater, fons Amoris,
Me sentire vim doloris,
Fac, ut tecum lugeam.

Fac ut ardeat cor meum,
In amando Christum Deum,
Ut sibi complaceam.

Sancta

*Alas! our Sins they were not his
In this attoning Sacrifice,
For which he bleeds, for which he dies.*

*When Graves did open, Rocks were rent,
When Nature and each Element,
His Torments, and her Grief resent,*

*Shall Man, the Cause of all his Pain,
And all his Grief shall sinful Man,
Only insensible remain.*

*Ab! pious Mother, teach my Heart,
Of Sighs and Tears the holy Art,
And in thy Grief to bear a Part.*

*That Sword of Grief which did pass
through
Thy very Soul, O may it now,
One kind Wound on my Heart bestow.*

*Great Queen of Sorrows! in thy Train,
Let me a Mourner's Place obtain,
With Tears to cleanse all sinful stain.*

Sancta Mater istud agas,
Crucifixi fige plagas,
Cordi meo valide.

Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,
Te libenter sociare,
In planctu desidero.

Virgo Virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac

To heal the Leprosy of Sin,
 We must the Cure with Tears begin,
 All flesh corrupt without their brine.

Refuge of Sinners, grant that we,
 May tread thy Steps; and let it be
 Our Sorrow not to grieve like thee.

O ! may the Wounds of thy dear Son,
 Our contrite Hearts possess alone,
 And all terrene Affections drown.

Those Wounds, which now the Stars
 out-shine,
 Those Furnaces of Love Divine,
 May they our drossie Souls refine.

And on us such Impression make,
 That we, of suffering for his sake,
 May joyfully our Portion take.

Let us his proper Badge put on,
 Let's glory in the Cross alone;
 By which he marks us for his own.

Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem filii.

Inflammatum et accensum,
Per te Virgo sum defensum,
In die Iudicii.

Fac me cruce custodiri,
Morte Christi præmuni,
Confoveri gratia.

Quando corpus morietur,
Fac ut animæ donetur,
Paridisi gloria. Amen.

Vers. Tuam ipsius animam per-
transiuit gladius.

Resp. Ut revelentur ex multis cor-
dibus cogitationes.

Oremus.

INterveniat pro nobis quæsumus
Domine Jesu Christe nunc, & in
hora mortis nostræ, apud tuam Cle-
mentiam beata Virgo *Maria* Mater
tua, cujus Sacratissimam Animam in
hora tuæ Passionis doloris gladius
pertransiuit. Per te Jesu Christe Sal-
vator

That when the dreadful Trial's come,
 For every Man to bear his Doom,
 On his right Hand we may find room.
 O! hear us, Mary! Jesus hear
 Our humble Prayers! secure our Fear,
 When thou in Judgment shalt appear.
 Now give us sorrow, give us Love,
 That so prepar'd, we may remove,
 When call'd to the blest World
 above.

Vers. The Sword of Grief has penetrated thy Soul.

Resp. That out of many Hearts cogitations might be revezled.

Let us pray.

WE beseech thee, O Lord Jesus Christ, that the blessed Virgin Mary, thy Mother, may intercede for us with thy Clemency, both now and at the hour of our Death, who at the hour of thy Passion had her most holy Soul run thro' with the Sword of

vator mundi, qui cum Patre, & spiritu sancto vivis & regnas Deus in Sæcula seculorum *Amen.*

“ Semel *Pater & Ave* pro Defunctis
“ ex Congregatione.

“ Semel *Pater & Ave* pro existenti-
“ bus in peccato mortal.

“ Semel *Pater & Ave* pro Personâ
“ proximè moriturâ.

Disponat se unus quisque per actum Contritionis ad recipiendam Benedictionem Christi in Sanctissimo Sacramento.

Misericordissime Redemptor, & Deus infinitæ Patientiæ, erubesco totus & confundor coram te, quod toties te Creatorem meum & Univerforum Dominum vilissimæ creaturæ postposuerim. Detestor effrahem licentiam meam, quâ abreptus, vilissimus ego terræ vermiculus, non sum veritus gravissimè peccare etiam in conspectu tuo. Conscius
mihi

Sorrow. Who livest and reignest with
the Father, and the holy Ghost, one
God World without end. *Amen.*

“ Once Our *Father*, and *Hail Mary*,
“ for the Dead of the Congregation.

“ Once Our *Father*, and *Hail Mary*,
“ for those in Mortal Sin,

“ Once Our *Father*, and *Hail Mary*,
“ for the Party that is to dye next.

*Let us dispose our selves by an act of
Contrition to receive the Benediction
of our Blessed Saviour in the Holy
Sacrament.*

Merciful Redeemer, and God of
infinite Patience, great is my
confusion to appear in thy divine
Presence, having so frequently post-
pon'd thee my God and Lord of all
things, to vile and contemptible
Creatures: I detest my horrid Confi-
dence (base worm of the Earth that I
am) of Sinning in thy pure Sight. I
own my self a notorious Criminal,
and

mihi gravissimorum Scelerum accedo
 reus ad tribunal gr̃atiæ, ibi agnoscens
 peccata mea. Potuisti domine, æ-
 quissime Judex, ad exaltandam Ju-
 stitiam tuam, morte præpropere con-
 demnare me & æternis Supplicijs
 addicere animam criminibus Scaten-
 tem: Sed vicit pijsſima Misericordia
 tua, & exaltata est magis Pietas di-
 vina in reducendo me. Detestor om-
 nia peccata mea, cogitatione, ver-
 bo vel opere patrata; Detestor om-
 nia non tam ſpe præmij vel timore
 pænæ, quàm ex amore tuo, O boni-
 tas immenſa. Pijſſime & amantiſſi-
 me Domine Jeſu, respice Sacratifſi-
 ma ſtigmata in manibus, pedibus &
 latere, etiamnum in glorioſo corpore
 aperta, quæ clamant pro me. Per a-
 morem illum immenſum quo creasti,
 redemiſti & Sanctificaſti me, uni A-
 byſſum Meritorum tuorum Abyſſo
 Miſeriæ meæ. Malim mori quàm
 peccare in te; malim hoc ipſo mo-
 mento mortuus corruere quàm diu-
 tius

and I plead guilty at the barr of thy just Tribunal. Thou mightest have been glorify'd in thy Justice, by striking me suddenly dead, and condemning me to Eternal Flames, for the base indignities put upon thee. But thou wast pleased to be glorify'd in the high Prerogative of thy Mercy, in calling me back to repentance. I abhor all my Crimes of Thought, Word and Deed, not so much for the hope of Reward, or fear of Punishment, as for thy Sake, and because thou infinitely abominates them. Oh! My God of Majesty and Mercy Look upon those Sacred marks in thy Hands, Feet and Side, which thou still retains in thy glorify'd Body to plead my pardon. By that tender love which induced thee to create, redeem and sanctify me, unite the Abyss of thy Merits, to the Abyss of my Misery. I declare before thy Throne and the whole Court of
Heaven,

tius vivendo te graviter offendere. Creatum est cor meum ad te, cupio requiescere in te, & amare te plusquam me. Volo ut quilibet pulsus & motus cordis mei, maximèq; ultimus cum Spiritum exhalo, sit irrevocabilis protestatio purissimi & Sincerissimi amoris quo feror in te Deum meum & Dominum meum. Jesu! Deus! Salvator animæ meæ! Pijsissime Salvator hominum, qui aperis manum tuam, & imples omne animal Benedictione, concede mihi talem benedictionem, qualem concessisti Discipulis ex monte Oliveti Triumphator ascendens. ut vivam & moriar in hac Sancta dispositione: *Amen.*

Hymnus

Heaven, that I freely chuse to drop
 down dead here upon my knees, ra-
 ther than to live any longer, to rob
 thee of due Honour, by one mortal
 Sin. My heart was created for thee,
 and I love the more than my self.
 Every respiration coming from thee
 especially the last, when I breath out
 my Soul, shall be an irrevocable Pro-
 testation, of my pure, and Sincere
 love to thy divine Majesty. Jesu!
 God! My Redeemer and Saviour.
 Sweet Saviour of perishing Man-
 kind, that opens thy hands, and
 fills every Creature with Benediction,
 give me now such a Blessing, as thou
 bestowed'st on thy beloved Disciples,
 when ascending in triumph from
 Mount Olivet, that I may live and
 dye in this happy disposition. *A-*
men.

Next

Hymnus Adorationis sanctissimi Sacramenti, & Orationes ante Benedictionem.

Tantum ergo Sacramentum
Veneremur cernui,

Et antiquum documentum
Novo cedat Ritui ;
Præstet fides supplementum
Sensuum defectui.

Genitori Genitoque,
Laus, & jubilatio,
Salus, honor, virtus quoque,
Sit & benedictio
Procedenti ab utroque
Compar fit laudatio.
Amen.

Vers. Panem de Cælo præstitisti
eis.

Resp. Omne Delectamentum in se
habentem.

Oremus

Next follows the Benediction of the
blessed Sacrament.

L Et's then adore this Sacrament
With Hearts and Knees most
humbly bent.

Old Forms and Types away must pass,
And to their Substance now give place,
And where our Senses lead astray,
A lively Faith must lead the way.

Let us Thanksgiving Hymns intone,
To God the Father and the Son,
And to the Holy Ghost, that sprung
From both, let equal Praise be sung.
Amen.

Vers. Bread from Heaven thou hast
given them.

Resp. Containing all Delectation.

Oremus.

DEus, qui nobis sub Sacramento mirabili Passionis tuæ memoriam reliquisti: tribue quæsumus ita nos Corporis, & Sanguinis tui sacra Mysteria venerari, ut Redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis & regnas cum Deo Patre, &c. *Resp. Amen.*

Oremus.

Domine Jesu Christe, qui Horâ Sextâ pro Redemptione Mundi Crucis patibulum ascendisti, & Sanguinem tuum pretiosum in Remissionem peccatorum nostrorum fudisti, te humiliter deprecamur, ut post obitum nostrum Paradisi januas nos gaudenter introire concedas.

Quæsumus

Let us pray.

O God, who under an admirable Sacrament has left us a perpetual Memorial of thy Passion, Grant us, we beseech thee, so to reverence the Sacred Mysteries of thy Body and Blood, that we may continually feel in our Souls the Fruit of thy Redemption. Who with the Father, &c.

Let us pray

O Lord Jesus Christ, who at the Sixth Hour, to redeem the World, wast nailed to the Cross and pouredst forth thy most pretious Blood for the Remission of our sins, thee humbly we pray, that, after our Death we may joyfully enter the gates of Paradise.

QUæsumus Clementiam tuam, ut famulos tuos gratiâ tuâ confirmare digneris, ut in hora Mortis eorum non prævaleat contra eos Adversarius, sed cum Angelis tuis transitum habere mereantur ad vitam.

QUæsumus omnipotens Deus, ut Famulus tuus N. Rex noster; qui tuam miseratione suscepit Regni gubernacula, Virtutum etiam omnium percipiat incrementa, quibus decenter ornatus, Vitiorum monstra devitare, Hostes superare, & ad te qui Via, Veritas, & Vita es, gratiosus valeat pervenire, per Christum Dominum nostrum. *Amen.*

MAY thy Clemency vouchsafe
 (O Lord) so to confirm thy
 Servants in thy holy Grace, that at
 the hour of their Death the Enemy
 may not prevail against them, but
 that with thy Angels they may de-
 serve to pass unto Life everlasting.

WE beseech thee, Almighty
 God, that thy Servant N.
 our King, who thro' thy Mercy has
 undertaken the Government of the
 Kingdom, may likewise receive the
 increase of all Virtues, wherewith
 being adorn'd, he may avoid the e-
 normity of Sin, vanquish his Enemies,
 and by thy Grace may arrive to thee,
 who art the Way, Truth, and Life:
Amen.

*Breves & pia Meditationes de Morte.
Die Dominicâ.*

1. **B**Revi moriendum est, & omnia in mundo relinquenda.
2. Nihil intulimus in hunc mundum, haud dubiè nec inde quidquam efferemus.
3. Relinque ergo omnia, priusquam relinquunt te.

Die Lunæ.

1. Mors est certa; tempus, locus, modus & reliqua incerta.
2. Quâ horâ non putas Filius hominis veniet.
3. Esto ergo paratus omni horâ quia mori potes omni horâ.

Die Martis.

1. Semel tantum moriendum est, & si tunc malè, damnum irreparabile.
2. Si cui daretur redire ab inferis, quàm benè se præpararet ad mortem?
3. Disce sapere ex miserijs aliorum.

Die

*Short and Pious Meditations on Death,
Sunday.*

WE must all Dye, and quit all
we now take content in.

2. We brought nothing with us into this World, neither shall we carry any thing out with us.
3. Therefore quit all affection to Creatures, before they quit you.

Monday.

1. Death is certain the time, place and manner uncertain.
2. The Son of Man will come at an hour we little expect.
3. Be therefore ready every moment, seeing you may dye every moment,

Tuesday.

1. You can only dye once, and if you dye ill, the loss is irreparable.
2. If any one from Hell could return to life, how would he prepare for Death?
3. Let the miseries of another be your instruction.

Wednesday.

Die Mercurij.

1. Mors sæpe surrepit hominibus
minimè de illa cogitantibus.
2. Si nunc instaret, paratumne inveniret ?
3. Ne audeas vivere in statu, in
quo mori pertimescis.

Die Jovis.

1. Ne differas pœnitentiam ad finem
vitæ.
2. Dolores mentis & corporis reddunt
horam mortis ineptam pœnitentia.
3. Disce quotidie artem benè moriendi.

Die Veneris.

1. Talis esto in vita, qualis optas
in veniri in morte; nam qualis
vita finis ita.
2. Qui vivens obliviscitur Dei,
moriens obliviscitur sui, & relinquitur a Deo.
3. Mors impiorum misera; mors
Justi pretiosa in conspectu Domini.

Die

Wednesday.

1. Death is often nearer then we imagine.
2. Are you so ready that if Death comes it will be no surprize?
3. Do not live in such a State in which you dare not dye.

Thursday.

1. Defer not doing penance till the hour of Death.
2. The pains of the Body, and anguish of mind, makes that hour improper for Penance.
3. Learn every day the art of dying well.

Friday.

1. Live as you intend to dye, for you will dye as you live.
2. If you forget God in your life time, you'll forget your self, and be forgotten by God at Death.
3. The Death of the wicked is miserable, the death of the Just is pretious in the Sight of God.

Saturday

Die Sabbati.

1. In morte omnia terribilia: Pec-
cata, viz. Præterita, in certus status
animæ & æternitatis cogitatio.
2. O Mors, quàm amara memoria
tua, homini pacem habenti in di-
vitijs suis!
3. Exue, dum tempus est, affectum
inordinatum in creaturas.

*Ad majorem Dei, Christi Crucifixi,
& Matris dolorosæ gloriam.*

FINIS.

Saturday.

1. All is terrible in death ; the Sins we have committed ; the doubtful State of our Soul, and the thought of Eternity.
2. O death how bitter is thy memory to a Man who has peace in his Riches !
3. Quit therefore all affection to temporal felicity.

To the greater glory of God, of Jesus Christ Crucify'd, and his condoling Mother.

FINIS.

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Tota pulchra es Maria^a
Tota pulchra es Maria^a
Et Macula Originalis
Non est in te.

Et Macula Originalis
Non est in te.

Tu Gloria Ierusalem.
Tu Letitia Israel.
Tu honorificentiæ
Populi Nostri.

Tu Advocata peccato-
rum.
O Maria.

O Maria.

Virgo Prudentissima.

Virgo Clementissima.

Ora pro nobis.

Intercede pro Nobis.

Ad Dominum Jesum Chris-
tum.